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"THE LORD GOD."

"LET THY SERVANT SPEAK."

"GOD GIRDETH ME WITH STRENGTH."



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THIS SCROLL

Is written and inscribed in the Spirit of Love,

TO ALL THE JEWS SCATTERED THROUGHOUT THE
KNOWN WORLD ;

BY ONE

WHO WOULD WISH THEM TO OBSERVE

THAT THE REFORMED CATHOLIC CHURCH,
WHICH ACKNOWLEDGES THREE ORDERS OF MINISTERS :

BISHOPS, PRIESTS AND DEACONS,
IS AT PRESENT THE TWIN SISTER OF THE
JEWISH CHURCH,

*For, through the removal by Death, last September, of its best beloved
Bishop,*

IT IS WITHOUT ITS
HIGH PRIEST.

MONTREAL, March 17th, 1869.

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MONTREAL, 17th March, 1869.

MY DEAR JEWISH FRIENDS,—

You believe that man was first tempted by a woman under the influence of the serpent, who, of course, was the Evil Spirit. We Christians believe that Christ—who we say is the Messiah, and who I shall try in this tract so to prove to you from Scripture—"was born of a woman, conceived of the Holy Spirit." Would that God might enable me, a mere woman as I am, and one who has been led through the wilderness of this world, by the special Providence of God, for many years, through, I may say, as strange trials and troubles as have ever fallen to the lot of a mortal being, to lift from your eyes the veil which hides from you a Saviour's love. I have, after prayer and meditation, determined, at this Easter season, to publish this little tract, and in the spirit of love to offer it to you for your careful consideration. Read it and accept it, at least, in the spirit in which it is written,—not to open a controversy, but to induce you to search the Scriptures and see that Moses, in whom ye trust, shall not accuse you hereafter, for Christ says:—"Had ye believed Moses ye would have believed me." (John 5, 45.)

My subject, then, is—

"CHRIST, THE SON OF GOD."

Text—John 8, 14. "Though I bear record of myself, my record is true; for I know whence I came and whither I go."

A Unitarian tract before me, by W. G. Eliot, D. D., (written with the object of proving that Christ was without the divine nature of God,) takes this same text; but in how different a light do I see it. None but God could know whence He came or whither He went. None of the inspired men of the Old Testament knew it, nor does any one living know it. God, in His mercy, has sent us His Bible as a rule of life, that we might first learn to know His will, and then practice it. All efforts to keep the law perfectly in the best living creature must fall far short of what God requires. Therefore, Christ appeared himself to your fathers in the form of a man, and then condescended to be born of a pure virgin, fulfilling, in every particular, the Prophecy of Isaiah, (Isaiah 5, 30,) for God's justice required a sacrifice; so the second person in the blessed Trinity came in the person of Jesus Christ to wash away our sins in His blood, and by one offering to perfect forever them that are sanctified. (Hebrews 10, 14.) Though the Devil had the great power to ruin the beautiful creature that God had made, still the power that made had the power to restore; and, with wonderful love and mercy, He has done the work so completely that man can neither add anything to it nor take anything from it. He now offers us greater happiness and beauty than we lost,—giving us, however, the free will to choose whether we will have for our Father God, who loves us, or the Devil, who hates us. As He said to your fathers He now says to us—"Choose ye this day whom ye will serve."

The Devil hates us because he once had all those joys as his own which Christ has now prepared for us; but now, having lost them, he does not choose that we shall ever enjoy them. Christianity, thank God, to those who have at times felt the power of the Holy Trinity on the soul, is so far beyond all human philosophy that none but those who have felt its power feel that there are no words in which to express it, but Christ's own

words to Nicodemus—"Ye must be born of water and of the Spirit,"—which must have been intended to show you to use baptism instead of circumcision, in this obeying the law, which obedience will lead you to believe the Gospel and see in Christ the Messiah for whom you still look.

To sit at the feet of Jesus to learn His will, as the Unitarians do, from His human nature instead of His divine, reminds me of a child going to a lesson of any sort with the hope of learning that lesson by the teacher merely reading it to him,—if it was music, playing it for him, or a language, speaking it to him, or drawing, sketching it for him. No faith to believe that the teacher, being composed of body, soul, and spirit, without the power of imparting that knowledge and of fixing it, as it were, on the soul or in the mind forever.

Now, this is a mystery. Can you explain it? No. Do you believe it? Yes. God is a spirit. God made man, we are told by Moses in Genesis, after His own image. If, then, you believe that you are made of three parts—body, soul, and spirit—why cannot you believe that He made us by His power, justified us by His love, and in mercy sanctified us by His Holy Spirit, so that by the action of all the Three in One who made us, God's justice might be appeased?

The world is beginning to grow old; time is hastening us on to the end of all things. Would it not be wise, instead of trying to find out whether the world was built in six days or as many thousand years—why God has not informed us more on this subject and more on that—why this was not put in the Old Testament and that left out of the New? I repeat it, would it not be wiser to try to become more humble, loving Christians, striving to follow out the God-like graces of the Saviour,—looking at him as he is,—the beautiful picture of what Adam was before the fall,—as also, of God's revealed will to man, which he gave to Moses on the Mount on two

tables of stone? If Christ were not God, why did He come at all, and why as a child? We knew our duty from the law, and we have no more power now to keep it perfectly than before Christ came. God's justice required a perfect sacrifice for sin, to do away with your many sacrifices and to reconcile us to himself,—to purify, to wash us from our sins. His coming as a man would have been quite useless, for we know that a person may be very moral without being at all religious. Christ does not say you must keep the law to the letter or you will never see the Lord; but it is said "without holiness no man shall see the Lord." Now, our hearts tell us that of ourselves we cannot be holy; then there was need of a sacrifice, and that a holy one. The angels are not perfect, or Satan would not have fallen; hence the reason why Christ came. That it was a great mystery none can deny; but yet a humble, trusting Christian finds no difficulty in believing. To him it seems simple. It soothes all his sorrows and drives away all his cares. The feeling that his soul reposes in a Saviour's arms, and that in His holiness he shall appear before his God, is to him greater riches than all the glory and honor of the world.

Pride, the cause of the Devil's own fall, is his principal weapon, which he uses to draw souls from God. There are so many varieties of pride, or, rather, Satan tempts us by it in so many different ways, that we seldom know when it influences our actions. It is pride that tempts a Unitarian to call himself a Christian, when it would become him better to take some Jewish name, or, if he could, to join the Jewish Church. It would, I think, be more consistent, for at baptism the Christian has three privileges conferred upon him,—1st. He who was naturally estranged from Christ is made a member of Him,—that is, a member of that mystical body whereof Christ is the head. (Ephesians 2, 12.) 2nd. He who was naturally a child of wrath is now made

a son of God by adoption through Christ the Son of God by nature. (Galatians 4, 5.) 3rd. Being a son of God, he who was naturally a child of perdition is now made an heir of God and joint heir with Christ to a kingdom of glory. Now, if a Unitarian does not believe this, how can he be a Christian? We do not take our family name because we are obedient children. We must be of the same nature, born into the same family. Then, how can we take the name of Christ without having been baptized, which alone distinguishes us from Jews, Turks, and Infidels? Our keeping the law does not make us Jews; nor can a Unitarian become a Christian by leading a life more like Christ than Christians do. Nothing can make a man what he is not made by the form prescribed; and I do not think that anything but being born a Jew can make one a Jew, nor can any one be a Christian unless baptized of *water* and the *Spirit*. Anything else is a delusion of the Evil One to entrap their souls. Nothing but divine power could have fulfilled, as Christ did, all the ancient prophecies which are contained in the Old Testament concerning the Messiah. It required divine power to perform the miracles which he did. Then, again, the holiness of the doctrine which he prescribed, banishing idolatry, superstition and vice out of the world, and teaching instead the knowledge and worship of the true God, the fulfilling of the law, and the practice of all manner of virtues. He showed, also, His divine power by His resurrection, for He remained on earth forty days, eating and drinking with His disciples, and appearing suddenly unto them when they neither knew "whence He came or whither He went;" His wonderful ascension into Heaven, by which He finished the fulfilment of the prophecies regarding himself which He delivered while on earth, of which His disciples, once Jews themselves, were the living witnesses.

Add to this the testimony of Josephus, who

s — (Book 18, chapter 3) — “that Jesus was a wise man, if it be lawful to call Him a man, for He did wonderful works; He taught men to receive the truth with pleasure; He drew over to Him many of the Jews. He was Christ, and Pilate condemned Him to the cross on the 3rd April.* Those that loved Him did not forsake Him, for He appeared to them alive again the third day, April 5th, as the divine prophets had foretold these and ten thousand other wonderful things concerning Him.”

You, yourselves, are a text to us. It is not an inspired man that you expect. It is God himself; and because Christ did not come with pomp and great glory, you cannot believe Him to be the Messiah. He often appeared to your fathers. They did not doubt that it was He, and their faith was much stronger than ours, for they believed in what had not then happened. We find it hard to believe what has come to pass.

The fearful destruction of your temple, city, and commonwealth by the Romans, which Christ foretold you forty years before it took place (Luke 21, 20); your being scattered about upon the earth and remaining as you are to this day, as prophesied by Hosea in his 3rd chapter, without a king, without a high priest, and without a temple; without a sacrifice, for you have had none since Christ came,—are living monuments and witnesses to the truth of these prophecies. Then see, for three hundred years after Christ's ascension, the Holy Spirit gave the Apostles power to preach the Gospel to all nations in their own language, and to work miracles. These days are passed, but Christ still assists the humble Christian in his efforts to be good; and no matter how often he fails, if he only turns to Him in true penitence and prayer, “He is able and willing to save to the uttermost all that come unto God by Him, seeing He ever liveth to make intercession for them” (Hebrews 7, 25).

*The writer of these pages was born on the 3rd of April.

But if we will not hear Moses and the prophets, neither will we be persuaded though one rose from the dead (Luke 16).

Some Unitarians ask the question, Are we disciples of Christ or only first among equals? The Gospel teaches us to believe *in* Jesus, (the word Jesus means a Saviour.) Why? Because He is the Saviour of mankind, (Acts 4, 12,) and He is called Anointed because called to three offices, that of Prophet, Priest, and King. As a Prophet, Christ instructs His Church outwardly by His Word, (Luke 4, 18,) and inwardly by His Spirit (John 14, 26). As a Priest, He reconciles by His death on the cross, (1 Timothy 2, 5,) as also by His continual intercession to God for us (Hebrews 7, 25); and as a King, He governs and protects His people and Church (Ephesians 2, 5, 23). To Christ, also, may be applied the attributes which belong to God,—1st. The attribute of unchangableness, for in John 3, 58, he says, "Before Abraham was, I am." 2nd. The attribute of Omnipresence, for He told His disciples that He would be with them to the end of the world. His sovereignty I have already proved.

If Christ had not been divine, He could not have told the woman of Samaria what she had done. Remember how the disciples felt their hearts burning within them when He talked to them after His resurrection. Faith would be of no value if the mystery were not very great. We cannot comprehend God now, but we can easily believe that He could take our nature on Him if He choose. All nations worship some sort of a god. To worship the true God, then, does not require much faith. The beauty of faith can only be shown in the belief of God's wonderful love and mercy in loving us so much who love Him so little, and in suffering for us so much agony. What man could have borne the agony of all the sins of the world, when the remorse of one sin will sometimes drive a person to despair? Then

He contended, as it were, with the Evil One. What man can do this without having his soul stained with sin? The Evil One seems, as it were, to throw a veil for a time over our eyes; in fact, to make us believe that we are doing right when we are doing wrong—that we are saints when we are greater sinners than those who have, perhaps, less pretensions; and it is only by constant prayer and the help of God's Holy Spirit that one is able to struggle and tear oneself from his grasp. All the inspired men in the Old Testament have fallen under the power of Satan at one time or another. Moses lost his temper several times; he even slew an Egyptian. Abraham's faith failed him before Abimeleck. Isaac failed the same way. Jacob told a lie and deceived his poor old father. David and Solomon both sinned exceedingly before the Lord. So that the fact of Christ being inspired would not have been sufficient to have enabled Him to contend against the Evil One as He did. Christ showed dependence on God in His human nature, which would not have been complete without it. Christ came to set before us a perfect example of Adam before the Fall, as also a loving picture of God's will to man once given on stone. He kept the law perfectly. Close your eyes and look at Christ in this way—the perfection of all that is lovely and beautiful can give but a very faint idea of His beauty. If the Christian combines the faith of the Jew and the Unitarian, we prove Christ to be divine. The Jews, by their strong belief that the Messiah must be God himself, with the veil still over their eyes, fulfilling Christ's own prophecy concerning them, and of which He warned them (Matthew 13, 13); then the Unitarian, by proving that Christ fulfilled prophecies and obeyed the law to the letter, proves Him to be the Messiah for whom the Jews still look; for, in offering himself upon the cross in the person of His Son, He proves himself to be the Saviour of the world. These two faiths, then, prove the doctrine of the Trinity. In-

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deed, it seems plain that if Christ was not God no man will be saved ; for, without the divine nature was complete in Christ, no man will appear before God.

As soon as the Jew learns to know that the Messiah has come, I believe he will put to shame the Christians of the present day, whose faith is certainly not that of Abraham, nor their deeds those which St. Paul taught. How plainly both Jew and Gentile, in their unbelief, follow up Adam's great sin of pride ; both are too proud to believe that God took upon Him the nature of man, whom He made after His own image, as if all things are not possible with God. If we could once feel His love—a love so great that, when enduring the most intense agony, He cried out, "Father, forgive them, for they know not what they do,"—so great that He ever loveth to make intercession for us, (Hebrews 7, 25,) and so great that through Him, St. John says, "we have become the sons of God," and, though called so, we are not inspired men ; but in his first epistle, he tells us "that we shall see Him as He is when we are made like Him."

"I am the way, the truth, and the life." It seems to me that Christ has made the way clear. The Holy Spirit plants the truth in our hearts, and God is the life. Christ was circumcised to fulfil the law, and he was baptized to set us an example of the sacrament that He wished to introduce, which was to take the place of circumcision in the Christian Church. "Go ye and baptize all nations in the name of the Father, the Son, and the Holy Ghost." The Father sends the Son, and He imparts the Holy Spirit. All three persons here hold a personal office, and are all three made equal. The baptism is to comprise all three, and then follows the promise—"Lo, I am with you always, even unto the end of the world." Yes, He is with us to guide us and keep us from the Evil Spirit, whose constant employment is to hinder us from doing good and to induce us to do evil (Galations 5, 17 ; Romans 7, 23). Some Gentiles say

there is no Devil or Evil Spirit ; then how do they account for their evil thoughts and actions ? If there is one, then ask yourself what would be most likely his first object. To keep us from knowing God. He will try as he did with Adam to persuade us that some one of His attributes are superior to the other—either His mercy will save us without the appointed means, or His love will show itself in a different way from what He has told us himself, or His justice did not require that He should come himself, as He has done. These are the wicked suggestions which he deludes us with. Are they not the same as the one with which he tempted Adam ? “Ye shall not surely die ;” but has that prevented us from dying ? Although Adam, like his children, was foolish enough to believe him, still, has it altered the sentence ? Does not every day, hour, minute, and second testify to the truth of God and the success of the Devil’s works ?

Now, take an example of any good work,—we will say the building of a church. Look at the way Solomon’s Temple was built. Look at the offerings that King Solomon brought to God before he commenced to build it. Then see how the people answered to Solomon’s call in Kings 3, 5. Hiram says:—“I have considered the things which thou sentest to me for, and I will do all thy desire ; my servants shall bring down the timber from Lebanon to the sea.” And all he asks in return is food for his men. See the gold that the Queen of Sheba brought. Now, look at the way we build churches to the Lord. First, the Devil tries, by making the congregation who wish to build it quarrel among themselves, to prevent it being built at all. Then, when the time has come that God chooses the church shall be built, he does all he can by his devices so to influence them and their work as to make it a temple for God in *name* only, for one man will give the land for the purpose of improving his property ; the money will be given by the

people to the praise of their own names; the minister will get it built to show what great power he has, and how he rules his people; and then there will be constant contention among themselves. Is this, I ask, working for God's glory or the praise of His holy name?

But the day is at hand. The Jews in Jerusalem will build again the temple of the Lord,—a temple, I believe, which has had none so beautiful since the one that King Solomon built,—and where both prayer and praise will rise to the Triune God from the hearts and souls of the worshippers. God grant that I may live to see it, for this temple will begin to be built as soon as the Jews can see that the Messiah has come indeed, and that Jesus Christ was the Son of God, who came to earth in His human nature and offered himself on the cross for our salvation.

In Deuteronomy 21, 23, every one that is hanged on a tree is cursed. In Galations 3, 13, it says, "Christ hath redeemed us from the curse of the law." The angel of the Lord, who spoke twice to Abraham out of Heaven, was no other than Christ, who told the Jews himself, in John 8, 57, that "your Father Abraham rejoiced to see my day, and he saw it and was glad." Job, in 31, 31, said, "Oh, that we had of His flesh." We cannot be satisfied; we have it and will not take it. The Jews in Christ's day asked (John 6, 52), How can this man give us His flesh to eat? and Christ said, "my flesh is meat indeed, and my blood is drink indeed." Although the death of many saints and righteous persons have testified to the truth of these words, how many cannot be satisfied because they will not believe. Christians are apt to think that because the Jewish nation actually put our Lord to death that they are very wicked; but St. Paul says, in Hebrews, "for it is impossible for those who were once enlightened and have tasted of the Heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God and the powers of the world to

come,—if they shall fall away to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame.”

Jews and Gentiles both saw Him go into Heaven, where He now sits at the right hand of God, there to intercede and to accept from us our smallest and most imperfect services done for His sake. All will again see Him when He comes to judge the quick and dead; but before that time the prophecy in Isaiah 10, 22, to which St. Paul alludes in Romans 9, 27, must be fulfilled:—“For though Thy people Israel be as the sands of the sea, yet a remnant of them shall return.” St. Paul, in Colossians 1, 15, speaks of Christ as “the image of God, and by Him—that is, Christ—all things were created.” He then goes on to show that He reconciled us to God by His death on the cross, and also shows that by His Holy Spirit even those who are *aliens* and enemies will be brought to trust and believe in him.

Although the subject to me seems exhaustless, still, I think I have written enough to show that Christ had, while on earth, the dignity, authority, and power belonging to God; and, therefore, that His divine nature was complete. That it is a great mystery none can deny, but that we must believe in it, if we ever wish to see God and dwell with Him, is a fact which Scripture clearly proves; and if God, as God, requires His justice to be satisfied; if, as Christ, He has shown His love and requires ours in return; if, as the Holy Spirit, He is willing to come in mercy, and only asks us to pray for His help, why cannot we humble ourselves to see things as He chooses,—be like little children, “humble, teachable, and mild,” willing to learn in the way God chooses for us, even though it is not exactly the way that will satisfy our pride of intellect, or pride of any or every sort. We know that “we now see through a glass darkly, but then face to face.” Now we know in part, but then shall we know also as we are known. There is evi-

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dently something kept back; we are not now intended to know everything. Now we are to trust and believe, so as to prepare us gradually to see and know God as He is—the Alpha and Omega—the beginning and the end—the first and the last.

“Blessed are they that do His commandments, that they may have right to the Tree of Life, and may enter in through the gates into the City,—that City where there is no night, for the Lord God giveth them light, and they shall reign for ever and ever.”